

The Christian Sun.

In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

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GREENSBORO N. C., WEDNESDAY, AUGUST 31, 1910. VOLUME LXII. NUMBER 35.

EDITORIAL COMMENT.

The Beautiful.—When Mr. Beecher said that a violet was the most beautiful object God ever created into which He forgot to place a soul, he did not mean that God forgot, but that here indeed was a thing of supreme beauty without a soul. That is saying that the violet's creation and being are wholly and solely for the purpose of being beautiful—in other words, adornment. There are other objects than the violet created solely for the purpose of sweetness, beauty, decoration. My! didn't God have an eye to adornment though when He created the heavens and set them full of stars that not only shine, but fairly dazzle the eye that looks upon them. You neevr saw a diamond that glitters and dazzles more gorgeously than the least of the millions of stars that bedeck the heavens. The most lavish lover never put upon the finger of his maiden one single gem that could compare with even one of the millions on millions of them that God just flung out in great basket fulls into that vast dome that over-arches this whole earth of ours. How God must love us to lavish such luxurious and extravagant beauty upon us. Then these myriads of fresh and fragrant flowers about us. What if an artist were to panit one picture as rich in coloring and as lavish in life and beauty as any one of a hundred roses now blooming in your garden! That artist's fortune and fame would be secure forevermore. People would say here was an angel and a genius come to earth. And yet God just strowed down this whole habitable globe of ours with glorious and gorgeous flowers, or with the possibility of them. Surely God did evermore want to make us feel good and be lappy in this world, or He would not have lavished all this wild and reckless and abundant beauty about us—things beautiful, created solely for the sake of being beautiful, without soul or other purpose in the world. I saw a sunset the other evening. Colors, rich, profuse, scarlet and crimson and golden, oh! my, beyond reach and beyond description. I thought my soul would cry out in spite of me, and that I should have to fall down and worship. Dec-

oration, beauty, grandeur, glory! Why did God do so much to dress up, decorate, and beautify this place of earthly habitation?

I often wonder why we preachers preach twenty sermons on the uselessness and the sinfulness of dress and decoration to never a one on slovenliness, indifference, carelessness, and uncomeliness in dress, bearing and attitude. God showed His love for the world by adorning and beautifying it.

Annuling the Law.—If it is possible the anti-prohibitionists are going to yet annul, and so get repealed, the law now on the statute books in many states prohibiting the manufacture and sale of whiskey. The slogan is that the present prohibition laws are not being enforced, a declaration too flagrantly and painfully true. Recently United States Commissioner Cabell dispatched eight agents to Oklahoma, Tennessee, and North Carolina to assist in enforcing the law against illicit distilling, the Commissioner declaring that there was more illicit distilling now going on in these three States than was ever known before. Illicit distilling is not the result of prohibition laws, however, but results from those laws not being enforced. Any law is annulled which is not enforced, and many, many officials are shamefully winking at, or openly ignoring, flagrant violations of the prohibition laws. The fault is not in the laws, but in the sad lack of the law's enforcement.

Hotels and Religion.—Whence came the idea anyway that sin must abound if you would rake in the shekels? The idea is here all right, handed down, we suppose, from a wicked and barbarous past. But is it a base and a false idea. Men may make money living righteously as well as unrighteously. Sin is not necessarily the price of silver, nor guilt nor greed the price of gold. Yet many think that they must cater to the sense of sin in order to save the shekels.

Every reader of The Christian Sun past thirty knows very well the time when hotelists thought it necessary to their business to run a saloon in connection with their dining room. The profits and patronage of the saloon were considered essential to the support of "the

business." Less than fifteen years ago a proprietor of several hotels in North Carolina told us that it cost him five thousands dollars a year not to sell liquor in connection with his hotels, but he had made up his mind and no wines or liquors should either be sold under his roof or placed upon his tables. He was one of the leaders in this line of not selling and serving liquors, but instead of losing, he made a fortune, and is today living in the enjoyment of honest and well earned dollars, having saved enough for a life time, and retired from the hotel business.

In last week's *Charity and Children* Editor Johnson tells of visiting a hotel in Western North Carolina, where the rules are stringent indeed as touching certain matters. For instance, no playing of cards, however innocent the game, is allowed, and no dancing whatsoever, however earnestly urged. With what result? From a small beginning the hotel has grown to one of enormous magnitude, thronged every summer with guests, many and happy, with whom association is worth while. Concluding, Bro. Johnson says:

"You think this course suicidal, do you? It will ruin the business, will it? These men who are earnest Christians and who say that a hotel can be run on Christian principles have steadily increased their patronage until they have brought the business to the very forefront of North Carolina resort hotels.

"The proprietors are not Puritans. They are simple Christians, and their guests are not sober saints, but are the merriest and happiest people in the world.

"Yes, a hotel can be run without cards or dancing or a drop of liquor, and Davis Bros. are doing it."

—South Carolina voted yesterday, Tuesday, on the issue of State-wide prohibition. Results are not known at this writing, but it is predicted that prohibition will win out.

—A sleeping car porter recently testified in court that his wages from the Company were \$25.00 a month, but that he received \$75.00 a month in tips. So the dear people help the poor Company out to the extent of three-fourths.

FROM THE FIELD.

Cypress Chapel.

Our meeting commenced at Cypress Chapel fourth Sunday in July and closed on the following Friday afternoon. We held afternoon meetings. There were more than one hundred professions and renewals. There were 45 additions to the church, 44 baptized. The church fully revived. It was indeed a good meeting. The Lord continue to bless old Cypress.

H. H. B.

Virginia Valley Letter.

The Va. Valley Centary Conference met in its 62nd annual session at New Hope, Aug. 18-20. The following ministers of the conference were present: W. T. Walters, H. C. Moore, W. A. Andes, M. L. Bryant, J. W. Dofflemyre, L. L. Lassiter. All the churches except Bentah, East Liberty, and Whistler's Chapel were represented by letter.

The welcome address was delivered by Rev. Edward French, to which response was made by Rev. W. T. Walters.

Officers for the ensuing year were elected. Rev. W. T. Walters, who has been president since the conference at Leaksville in 1910, was again unanimously elected to that position. Rev. J. W. Dofflemyre was elected vice-president and Mrs. J. K. Ruebush was elected assistant secretary.

The annual address was delivered by Rev. Edward French. This address called forth favorable comment on every hand. It was indeed a most excellent one, and well worthy of praise.

The Christian Endeavor Committee heartily endorsed the C. E. Movement, and suggested that we put forth an effort in connection with our other Va. conferences to organize at least thirty new societies. As a means to this end they recommended the election of a conference superintendent to make addresses and to organize societies wherever possible. S. W. Lincoln was elected.

The committee on religious literature recommended that our people make a more careful study of the Bible in the home. The committee endorsed the Christian Sun, Herald of Gospel Liberty, and Christian Missionary, and the books published by our people.

The committee on Foreign Missions urged the importance of the subject with which it had to deal, and urged the churches and pastors to bring up the apportionment in full when ever possible.

In view of the fact that Rev. W. T. Walters had suffered the loss of his horse

since coming to Conference, a collection was taken to assist him in purchasing another. Cash and pledges amounted to \$88.75.

The Committee on Moral Reform took a decided stand for Statewide prohibition for Va., a stand against divorce, except on Biblical grounds, and against Sabbath desecration. The committee further endorsed the laymen's missionary movement, and plead for Bible study in the home, for a better-paid ministry, and for a grouping of churches into convenient pastorates. This report was read and discussed at the Friday night session and was the subject of some enthusiastic addresses.

The Conference Missionary Association convened Saturday morning. All old officers were re-elected. They are as follows: Pres., W. T. Walters; Sec., A. W. Andes; Treas., J. E. W. Bryant. The treasurer reported \$122.50 received in membership fees during the year. This amount was ordered paid over to the Treas. of the Conference, and is added to the Home Mission Fund. Twelve new members were added to the association during the session.

The committee on education heartily endorsed Elon College, and the effort Dr. E. L. Moffitt is making to secure the \$50,000 endowment for the college. Two candidates for the biblical class at Elon College came before the committee and upon due examination were favorably passed upon. They are Claude S. Moore of Harrisonburg (holding membership with Leaksville), and W. C. Hook of Timber Mountain. Both are promising young men and will enter school at Elon in September. We are glad for this prospect of recruiting our ministerial ranks some day.

The Home Mission Committee recommended that the Conference ask the Christian Missionary Association of the Eastern Va. Conference for an appropriation of \$200 on pastor's salary at Winchester, Va., and \$300 towards the new church there; and that the Conference ask the Southern Christian Convention for an appropriation of \$100 on pastor's salary at Winchester, and \$500 towards the new church there. They recommended, further, that the building committee be empowered to borrow money to finish the church at Winchester if they think best to do so, allowing the building to be surety for the payment thereof. The executive committee is authorized to dispose of all property belonging to the Conference and not in use.

The committee on Sunday-schools called attention to the importance of the Sunday-school, urged upon our peo-

ple the importance of an active interest in the Sunday-school, and the excellency of our own S. S. literature.

Some visitors at the Conference were Revs. H. R. Clem, Springfield, Ohio, J. O. Cox, Elon College, N. C., T. P. Garland, Needmore, Pa., J. T. Kitchen, Windsor, Va., R. L. Williamson, Burlington, N. C., and Dr. E. L. Moffitt, Elon College N. C. The pulpit was filled during the Conference or on Sunday by Revs. T. P. Garland, J. O. Cox, R. L. Williamson, H. R. Clem (twice), M. L. Bryant, J. T. Kitchen, and A. W. Andes. Our visiting brethren lent much to the Conference by their counsel and inspiration. We were glad, indeed, to have them with us. Rev. R. L. Williamson will remain and take work in the Conference this year.

Our next session will be held at Leaksville on Thursday, Friday and Saturday before the third Sunday in August, 1911. Rev. M. L. Bryant will deliver the annual address.

In some respects this was the best session of Conference, I think, we have yet held. Every church represented, except one, came up as a banner church, and that one promises to send the balance of two dollars in a few days. Some churches had overpaid their apportionment so that on a total apportionment of \$470 we have paid \$484.64. As to membership we are about the same as last year, perhaps a little increase. Good feeling, brotherly love, and enthusiasm were in evidence throughout the entire session.

In this year may the Lord lift up His countenance and smile upon us, even as never before.

A. W. Andes.

Harrisonburg, Va.

St. Johns.

I feel that it is my duty to write a report from St. John Church and Sunday-school for The Sun, so that its readers may know that we are still pressing the battle for Christ. Although we have been without a pastor this year, our labor has not been in vain. Our regular appointments are as follows: Saturday night before the second Sunday in each month, also Sunday at 11 o'clock and at night. All appointments have been filled during the year by visiting brethren. We have very good congregations at all services, especially at our prayer-meeting. Our revival this year was a great success, there being 35 conversions, and the church seemed to be very much edified. We have received into our church during this year 14 new members, all Sunday-school scholars.

We have prayer-meeting every Sunday afternoon at 3 o'clock and always

have a good time feasting on the love of God, and telling to others the wonderful blessings the Lord has bestowed upon us. Our Sunday-school Aug. 14th had present 110 pupils and the collection was \$1.20. Our Sunday-school has for several years been giving the collections of each second Sunday to home and foreign mission work. Bro. Ed Mason, our wide-awake Supt., is always on hand. We hope to be able to secure the service of some good pastor this year, who will be willing to put his shoulder to the wheel and help us as a church, to do much for the advancement of Christ's Kingdom here in this world. Yours in the work. r

A. P. Gaster.

Randleman, N. C.

Damascus.

A good meeting has just been closed at this church. Some 10 or 12 converts and reclamations. The church was greatly revived. Rev. C. Rowland did all the preaching. It was done with great power and demonstration of the Spirit. Rev. Thomas Stroud was with us, and did good work. Members of other churches in the neighborhood helped much in the work. The congregations were large and the music good. They have an excellent Sunday-school.

W. G. Clements.

Bethlehem.

Our protracted meeting at Bethlehem closed on Thursday, Aug. 25th. Four additions to the church. Revs. L. F. Johnson, A. F. Iseley, and C. C. Peel, assisted in the meeting. The church experienced one of the greatest seasons of refreshing of many years. Christians rejoiced together in Christian love and hope.

I exchanged pulpits with Rev. C. C. Peel for the fourth Sunday in August. He went to Union for me while I went to Belew's Creek for him. My visit to Belew's Creek was very much enjoyed by me. I have some very dear friends there. I was formerly their pastor.

J. W. Holt.

THE REVIVAL SEASON.

The season of the country revival or "protracted meeting" is again at hand, and it will be a bad day for the South if it ever abandons the custom of giving special attention at certain seasons to the spiritual side of man's nature. Emotionalism is often carried to a damaging extreme and often men of different denominations or elements forget the great principles which unite them in discussing the non-essentials which divide them, just as ministers sometimes emphasize other matters so strongly as to

overshadow the foundation principle of a Father's love. These are minor evils which will gradually right themselves, however; and let us hope that the rural South will ever remain, as it is now, perhaps the most Christian section of America, and that our Southern farmer, with his increasing prosperity, will never become like the rich farmer in the parable whose barns absorbed all his attention and left no time for the things of his higher life.—Progressive Farmer.

ELON COLLEGE NOTES.

This is the last issue of The Sun before the College opens its 21st annual session. We appeal to all the friends of the institution, whether of the ministry or of the laity, to do their very best during these critical days. Many young people are yet undecided. Your personal word will decide them in Elon's favor. We will appreciate a continuation of the spirit of helpfulness which has been generally characteristic of the entire field during the present summer.

President and Mrs. Moffitt and with them their children, Master Rhodes and little Miss Margarette, returned to their home Tuesday of last week. This home had been closed since last April. It is a genuine pleasure to have it spread again and to see these friends at their accustomed places. Dr. Moffitt was never in finer health.

Dr. Atkinson preached at the Chapel yesterday, an eloquent sermon as usual, and baptized three by immersion in the Coble's pond in the afternoon. One member was received into the church on profession of faith at the regular preaching service.

Mr. and Mrs. D. L. Boone, Durham, N. C., visited Mr. Boone's parents, Rev. and Mrs. C. A. Boone, last week.

Prof. S. M. Atkinson left for Meridian, Miss., Friday of last week. He is to teach Latin in the schools of this place next year.

Miss Lawton, Yanceyville, N. C., and Misses Bertha and Jennie Rice, of Morganton and Greensboro, respectively, are visiting at Mrs. J. W. Patton's.

It is a great thing to have a reputation for adaptability. Dr. Atkinson went to Raleigh last Thursday on business. At that time the Deaf and Dumb Convention was in session. The news man saw the Doctor; he heard of the Convention; he connected the two; and so Friday's papers announced that one of the orators before the Convention was the Rev. Dr. Atkinson, the gifted editor of The Christian Sun.

Miss Mildred Atkinson left Monday morning for Springfield, Tenn., where she is to teach Latin in the High School this year.

The writer attended the Alamance Co. S. S. Convention in the extreme southern part of the county Sunday. Master John Watson also attended this Convention.

Miss Lula May Harris, who has been with her sister, Mrs. W. E. Lowe, this summer, has returned to her home, Trinity, N. C., but will return to enter College at the opening, Sept. 7.

Mrs. Will Lewallen and children, Asheboro, N. C., and Miss Lewallen, have been visiting this week at Mr. D. W. Brown's.

The many friends of Mr. Virgil Henley, Wadeville, N. C., will regret to learn of his death by accidental drowning last week at the Carolina Beach.

Mr. Charles Strayhorn's College mates of other days will be glad to learn that he is likely to be elected this fall to succeed himself as Clerk of the Superior Court of Orange County, N. C.

Miss Carrie Boyd, News Ferry, Va., Class of 1910, has gone to La Grange, Ga., where she is to be principal of the High School.

All together for the best year Elon has had. W. A. Harper.

—Cotton sold at 20 cents a pound in New York Aug. 29, the highest price the staple has reached since the Civil War.

—The average duration of life is 44 years. Science and sanitation are lengthening the life period continuously. At the beginning of the 19th century the average duration was about 30 years.

—On Thursday, Aug. 18, Francis Joseph, Emperor and King of Austro-Hungary, celebrated his eightieth birthday. He is the oldest living sovereign in Europe, having ascended the throne in 1848.

—Columbia University, of N. Y., is now the largest and most popular of the various summer schools. The session that closed August 17 enrolled 2,629 students in a ratio of eleven men to fifteen women.

—In Colorado, where women have full right of suffrage, Mrs. Katherine Williamson is the suffragette's candidate for Congress.

—In France the birthrate has been decreasing since 1870 till now the rate is only 20 births annually to the thousands inhabitants.

—Because he disobeyed orders and went ahead anyway, the conductor's conduct on a California railroad August 9 resulted in twelve dead and twenty hurt. Thus endless tragedy following man's disobedience.

—The American aviator, J. Armstrong Drexel, reached a height of 6,750 feet in a monoplane at Lanark, Scotland, Aug. 11—a new world's record.

NOTES AND PERSONALS.

—Elon College opens Sept. 7.

—Rev. Edward French changes his address from Lacy Springs, Va., to Defiance, Ohio.

—Elon College begins its 21st annual school term next Wednesday, September 7th.

—Pastor H. H. Butter and his good people at Cypress Chapel enjoyed a remarkable meeting at Cypress Chapel, Nansemond Co., Va., resulting in forty-five additions to the church membership.

—Rev. R. L. Williamson, till recently of Burlington, is to take work with the churches in the Virginia Valley Central Conference. There is no better man of all our number and Bro. Williamson will render faithful and efficient service in the new field to which he goes.

—Rev. J. L. Foster and his wife have our best wishes in celebrating their china anniversary. They have chosen a most unique and unselfish manner in which many Sun readers may take a hand. See Children's Department page 10 this week. Here is wishig that the young and happy pair may have many more bright anniversaries to celebrate.

—Have you read "The Life of Rev. James O'Kelly and the Early History of the Christian Church in the South"? If not, send us \$1.50 and we will mail you a copy. It is a great book, and should be read by everyone who wishes to understand Mr. O'Kelly's great life and the movement began that resulted in the Christian Church.

—Editor Johnson of Charity and Children says that a gentleman who ought to know told him that there were one hundred and forty homes mortgaged in Greensboro to pay for automobiles. We are not sufficiently informed as to deny or verify the figures, but mortgaging a home to buy an automobile is going some, even in a fast age. But our time is nothing if not extravagant, and the panic that is going to hit us in a few brief years, according to the Almanac, will be a caution.

CHOOSING A SCHOOL.

A large number of professing Christians seem to be ignorant of what education and what is its aim. They should be taught that education is not the simple development of the intellectual faculties acquired through the reception of those facts contained in the text-books of the curriculum. Education is the harmonious and normal development of the physical, mental, and the spiritual nature. The last, we are sorry to say, receives but scant attention from many who assume to be leaders in our educational life, and from a

large number of men and women who profess to believe in the supremacy of the spiritual. That this is the case may well occasion as much surprise as alarm. Why should the product, representing a well stored and richly endowed mentality with a weak and wasted body, or the product representing a highly developed body with impoverished mentality, be considered more an abortion than that product which represents a strong body and a strong mind, with a spiritual nature that is atrophied or worse? How can we reasonably or safely develop body and mind, and leave the truly spiritual nature the prey of its own members or strength?

We should teach, then, that the aim of education is not learning but character, and that the educated man or woman is not one who has but who is. The only safe basis for a right choice of a school is a proper conception of the meaning of education and a clear vision of its aim. No parent or guardian having this proper conception will be apt to make the wrong choice of a school. That school will be either under the direct control of the Church itself or under the direct control of those who are dominated in thought and life by the educational ideals of the Church. In either case the pupil will be safe. Where character is the highest aim the interests of Church and State as well as of the individual are safe.—Nashville Christian Advocate.

SHUT IN BUT NOT SHUT OUT.

When Professor Hunt was declared by the doctors to be a cripple for life the community was shocked and visits of condolence were many. Most of the well-meaning sympathizers assumed that the promising career of the sunny, athletic and clever teacher was at an end. Fortunately the invalid's own sense of humor saved him from feeling many of the unmeant thrusts of these Job's comforters. He laughed as he talked the matter over with his pastor.

"We have been having continuous funeral services in this room for a month; and lo the corpse is still lively. I do not believe that I am a 'dead dog,' as Jonathan's son with the long name and the lame feet called himself. I cannot teach again, I know; and I'm bound to this bed forever. If I were a genius instead of a commonplace ex-teacher in a semi-rural high school, I suppose I'd compel the world to make pilgrimages to this room. I'm not a genius, but I'm bound not to become a pale melancholy saint, flaunting his resignation in the face of his friends. I really believe that I can make life worth

while, for it is not sound doctrine that a man is more than a stout pair of legs and a strong back?"

To nobody else did the invalid tell his hopes. A discriminating observer, though, could trace a definite purpose running through his subsequent course. In the first place, he made his room attractive to his friends, they who at first visited him out of sympathy soon came again for their own pleasure. Within six months his intimates had ceased to think of Professor Hunt, first of all, as an invalid; his personality had triumphed over his limitations.

As a letter-writer the shut-in extended his influence widely. Never a new baby came to his friends, never a wedding, a birthday, a business promotion or other bit of good fortune without a note of congratulation from this man who had acquired the art of living in other people's joys. So, too, with letters of condolence. And every friend setting forth on a journey was sure of a bon voyage message from that little room.

Naturally there was a return tide of correspondence. In increasing numbers dwellers in lands afar, foreign missionaries, high school boys who had gone abroad on business, and friends of friends, counted this cheery, newsy and entertaining letter-writer among their regular correspondents. This all quickened Professor Hunt's interest in and knowledge of foreign conditions; so one day he ventured to write to the editor of the Metropolitan paper which he read daily (for the local journal did not give him a wide enough outlook on the big world to satisfy him), a letter supplementing and explaining an obscure foreign dispatch. This was printed, and so were other letters which he wrote for different publications, for he had quickly perceived the influence which even the most obscure person may wield thorough the widely-read newspaper press.

Every meeting of the old debating society at the high school and every prayer-meeting of the church was certain to hear something from the shut-in member. Sometimes it was a letter, sometimes a little essay, or an appropriate clipping or a quoted aphorism, or a bit of poetry. Always it was interesting and helpful, because the result of careful thought.

So the outreach of that one little room has steadily increased until the shut-in instead of being an object of pity, is enviable for the multiplicity of his interests, the number of his friends and his far ramifying usefulness. Professor Hunt does not talk about him-

self or his mission; he has evidently had his own battles to fight against the invalid's temptation to morbid self-centeredness. But one day, in adroitly turning some insistent friend from the subject, he let fall an illuminating phrase: "Oh, it is just an experiment in geometry, to see what there is in the postulate that from any point a straight line may be drawn in any direction and extended to an indefinite length."—The Interior.

NORFOLK LETTER.

Having some business interests in New York City and on Long Island, which I desired to look after, and desiring from the viewpoint of a pleasure trip to see New York, I decided to combine business and pleasure and visit the metropolis. Monday evening at 7:00, wife and I were aboard the magnificent steamer "Jefferson," and in just a short time had left Old Point Comfort behind and passed out the Capes into old ocean. Soon the moon was up and reflecting its rays across the gently lapping waves of a delightfully smooth sea. At the morning hour we found ourselves out of sight of land. It was not long, however, before the shore line of N. J. was sighted, and in a little while I was able, by the use of a superior pair of glasses, to bring such places as Atlantic City and Asbury Park sufficiently near to see the people on shore, though we were in reality about 8 or 10 miles from them.

At four o'clock we found ourselves in the city of New York. A friend, Gustave Strassberger, had previously informed me that with a friend and his wife, they had planned to "take in" Coney Island Tuesday night, and requested that we join them. Leaving our hotel at 7:00 o'clock we were soon in the subway dashing along at the rate of 40 miles an hour, regardless of the rushing throng just overhead. Then we were next on the elevated rushing equally fast, and equally regardless of the army of people below us. We were soon in Coney Island, and, after "wading through" a clam bake, we were soon "doing" Coney and we did it. Under the guidance of our friends we were able to see, simply walking through, quite a good deal. It is such a large place, really a city within itself. The restaurant at which we ate will serve to give some idea of the place generally. They can seat about 5,000 at one time; most of it is in the open air amongst the trees. They have their own band and electric power plant, the total investment being about a million dollars. I cannot begin to tell all that

we saw. Sufficient is it to say we took the West River Side drive, to Grant's Tomb, through Central Park and went through the Metropolitan Museum of Art, and a drive down Fifth Avenue, by the homes of many millionaires. My thought when I saw the vast piles of stone jammed up against the sidewalk was, that I could take that amount of money and build a home which to my mind would represent more of comfort and happiness. We went through Chinatown and its "Joss house," where they have their idols, and through the Bowery, and the famous east side. Prof. Smith is giving The Sun readers a picture of that, so that anything I might say would simply be a repetition of what he has said.

Thursday I spent the day on Long Island, going up the South shore as far as Westhampton. Long Island is now connected with New York by ferry, but on Sept. 8th will occur the formal opening of the Pa. R. R. depot and tunnel under the East River. Electric cars will then be run as far as Jamaica and soon are to be extended to Babylon and all along the south shore of the Island.

We left New York Friday at 3:00 P. M. via O. D. line. This trip the water was rough and many were very sick, but both Mrs. M. and myself were spared that, and were thankful to be safely at home again. I am still more than ever thankful that I live in Norfolk. While in New York I saw few churches comparatively, and little to show that its people were thinking of God and godliness; but all seemed to be bent on pleasure and in pursuit of the almighty dollar.

J. W. Manning.

FROM THE FIELD.

Fullers.—Our meeting began second Sunday in July and continued, two services daily, till the 3rd Sunday night. Rev. A. P. Barbee of Durham was with me four days. Dr. W. G. Herndon, a former pastor, was with us at the last two services. There was the usual large attendance. There was a goodly number of professions and reclamations. The congregations at this place have outgrown the capacity of the church. A building committee has been appointed and the decision made to build a larger church, more adapted to our present needs.

Virgilina.—The first week in August Rev. L. E. Smith was with me. The meeting was conducted in the good old-fashioned way. Two services each day and dinner. There was a large number of professions and twenty-six united

with the church. I expect others to join later. I have been with this church in seven successive meetings and this is far the best we ever had.

Liberty.—The annual Sunday school picnic was held here Saturday, August the 20th. There was present a large crowd and many of these from a distance. After a song service by the school the writer delivered an address and was followed by Dr. Herndon who gave to the young people some of the soundest and most sane advice. Then came dinner, and these people know how to prepare the same and have plenty of it. Bro. E. M. Newman, the Supt., is doing a work here surpassed by that of no layman in the Eastern Conference. He superintends two Sunday-schools with a membership of 175. At the last session of the Sunday school Convention he carried the largest representation of the body.

Henderson.—We are just now passing through that trying season of the year when congregations in the town reach the ebb tide. The Sunday-school holds up well. The C. E. prayer meeting is kept up through the summer. When this was organized last Sept. there were three in the church who prayed publicly and talked in religious meetings. Now there are about one dozen who join in the chain of prayer. C. E. Newman.

Holy Neck.

The third Sunday in August was the regular quarterly mission day. Preaching service and communion were held in the morning, and the missionary society met in the afternoon. An interesting program was rendered by the children of the society, for which special credit is due Misses Ava Jones and Annie Milteer and others who assisted in the training. The collection was \$21.00.

N. G. Newman.

—Ex-President Roosevelt is touring the north-west on a speaking tour, and owing to a return of the hoarseness from which he suffered in the early summer, he has been compelled to curtail the length of his speeches.

—Prof. William James of Harvard, one of the most influential teachers and possibly the ablest psychologist in America, died at his summer home at Chocoma, N. Y., Aug. 26. Prof. James was not only a power in the Harvard lecture rooms where he was personally very popular, but wielded a mighty influence in the hundreds of class rooms where "James Psychology" was used as a text book. Our country has produced few clearer minds and abler teachers than Prof. James.

CHRIST THE DOOR.

I am the door, O, waiting heart,
I am the door this day, this hour;
From me the path of life doth start,
Bordered with Eden's fairest flower.

To all who find that path, O, soul,
And see the portal's light above,
I grant admittance without toll.
Into the Father's courts of love.

I am the Door, I swing between
Earth's little plain and heaven's vast
dome;

Beyond my threshold all unseen
Thy pilgrim feet shall reach their
home.

A shepherd's love I feel; I know
That my poor flock waits just outside;
I open, calling soft and low,
Come in, lost one, for thee I died.

I died, and rose in majesty.
The gates of death I did destroy
That I might surely be for thee
The way to endless life and joy.

I am the Door, O waiting heart,
I am the Door this day, this hour;
Enter and learn how dear thou art
To Him who saved thee by His power.
—John Philo Trowbridge, in *The Westminster*.

A RESOLUTE PERSON.

It is a wholesome sign in the young person who stoutly resolves to make the very best of his or her powers. If a boy or girl will vigorously determine to enter upon some useful career, it is almost a fore gone conclusion that he or she will fill a chosen position with marked credit. The late Miss Frances Willard said: "When just entering my teens I made up my mind that write I would and could and should." Just before she was graduated from college, at the age of eighteen, she wrote the following words in her diary: "I will earn my own living, pay my own way, and be of use in the world. It will, it shall be better because I lived in it." A writer commenting on her career, says: "She told her own fortune before she was twenty; she fulfilled her own prophecy before she was forty. Doors of usefulness seemed to fly open, as if by magic, at her approach. Her resolute spirit, invincible purpose, and clenching faith could not be quelled, stopped or shaken. She never shrank from opposition, nor grew lax in her self-sacrifice, nor waned in her faith."

Beginning with such a mighty resolve, she held fast to it in all coming years. She must have anticipated a series of conflicts, struggles, rebuffs, rugged hardships, and profound perplexities; but,

with resolute courage and forceful will, she went forward in the accomplishment of her chosen calling, and made a record which has deeply impressed multitudes of people. She did not seek fame, and yet she became famous. It is probable that, in her youth, she did not expect to become so influential a personality as she did become. She simply resolved to do her best, both in preparation and in her life-work. I am hoping that some of my young readers will be stimulated by this example and that they will do their utmost to make their life a power for good. C. H. Wetherbe.

THE TOBACCO PROBLEM.

There is passing over our country a destroying wave more to be dreaded than war, for while the horrors of war are decreasing, the victims of tobacco are increasing at an enormous ratio.

It is only of late years that physicians and scholars have begun to realize the fearful consequences of this poisonous weed. Statistics from many colleges show that the young men who use tobacco are not, as a rule, as tall and broad-shouldered, and have not the same lung capacity nor the ability to endure active exercise of body and mind as those who do not use it. They also state that it is very hard for them to concentrate their minds upon their work. Therefore they never receive the honors as those who do not use the weed. One has only to look around him in our cities, towns, and rural districts to see how the development of our boys into manhood is greatly prevented by this habit. Physicians tell us that many diseases, such as cancer of the mouth and throat, and heart failure and stomach disorders are frequently caused by its use. It so weakens the entire system that the user is more liable to be attacked by any prevailing disease.

After one becomes addicted to the tobacco habit it is very hard to give it up. I know this by personal experience. I used it nearly eight years. During this time I put forth many efforts to liberate myself from the filthy habit. Finally I decided by God's help I would never use it in any form again.

Often our boys and girls ignorant of the dangers of this habit, begin to use it while very young. Many boys think it is a manly quality to "strut" about with a quid of tobacco or a cigarette in their mouths.

Many are influenced to use tobacco by their minister, teacher, mother and father and other influential people of their community.

May God speed the time when men of influence will rise in defiance of this

evil and set an example that the younger ones may safely follow.

Cigarette smoking is the most dangerous way tobacco may be used. The cigarette contains the second most deadly poison known to chemistry. The habit soon conquers the boy and renders him a physical wreck. It renders the energetic indolent, the honest, dishonest, the thoughtful, thoughtless; and the strong weak.

Boys, God made you for a nobler purpose. He does not desire you to become slaves to any habit. He desires you to be free. If this habit has you within its grasp, may Jesus, the great Liberator, make you free and you will be free indeed.

W. H. Freeman.

Ether, N. C.

ADVERSITY.

Many a one has sealed the heights to success because he had to climb over the towering mountains of adversity, necessity and opposition. They incited to more activity by developing the latent powers and producing greater activity. Determination to arouse to action, and throw off whatever had hindered before was one of the needed things to do. Seeing the situation and realizing that there was a way out of it—the way and opportunity were embraced and the desired object accomplished. Action is the lever that moves things and prepares the way for more and greater usefulness. It takes much effort to move things sometimes, but that is the way and the only one to accomplish it. Inactivity and slothfulness have caused many, possessing great ability, to be left far behind in the pursuit of life. In some cases causes exist which they could not remove, in other places it was their own neglect and indifference which obstructed the way and blighted their prospects. Surroundings have very much to do with the individual life, and they ought to be carefully considered.

A few do their best work under the most favorable conditions, while the greatest number do their best in adversity. John Bunyan did his best writing in Bedford jail. He was an honest man but was imprisoned on account of his religious belief. While there he wrote a beautiful book—a Christian allegory which has stirred and filled many a heart on the journey from this to the other side of life. When turned out of jail he had his writings published in a book—and he traveled, preached and sold his books. On one occasion he met a young man who inquired of him in the following way: "Are you a tinker, a peddler, or a runaway?" "All

three," Bunyan replied. "I am tinkering down upon sinners in my preaching. I am peddling upon some of my books which I wrote in prison, and I have run away from the devil."

Perhaps the reason why the best is done under adverse circumstances is because it puts one to thinking on the better side of life and on better things than the unpleasant surroundings. The mind gets away from its poor, weak, circumscribed condition and dwells with lingering delight upon the great and good. Cheered by their own hearts they reach out after better and more pleasant things. Pleasant thoughts are the main association, and with them they are encouraged to do their best work. Toiling on amid discouragements great hope of success invites each worker to look upward and onward, while the way opens and the prospects become brighter on the way all the time. Thinking of the precious promises in the Bible, the Christian is confiding in Him who gave them, and expects fully to realize them. The dark cloud of adversity which has been hovering over the distressed one so long will soon be dispelled and let the light of prosperity shine on the way. May sorrow be banished and let gladness into every life.

J. T. Kitchen.

SEEING THINGS IN NEW YORK.

The churches and missions in New York have a problem before them. The great number of nationalities makes the situation all the more serious. Many of the churches close their doors during the month of August, which in some cases may be the wisest thing to do. Pastors like all other men need a vacation. While many of the churches suspend their regular services their activities are not discontinued. Open air missions are conducted and tent-meetings are held in different parts of the city. To these services all classes are invited and great good is accomplished. Following are some of the places of interest I have visited: Plymouth Church in Brooklyn. This is one of the oldest and most noted churches in the country. Henry Ward Beecher was for a number of years its pastor. The present pastor is the Rev. Newell Dwight Hillis. I attended service here on Sunday morning. There were less than 75 people present. This was the last service before closing the church for the summer. One thing that impressed me especially was that there was nothing in the printed program, in the hymn-books or anywhere else to indicate the denomination of the church. Indeed denominationalism does not mean so much in the North as in the South.

It is quite common here to find a pastor of one denomination serving a church of another. The Y. M. C. A. on the Bowery is an interesting place. The problem here of reaching and saving young men is entirely different from what it is at any other Association in the city. A different class of men have to be dealt with. "Meals 5 cents—Baked beans, pea soup, and five crullers. Regular dinners 15 cents," is the sign that poor, are welcome, and the best interest.

The spirit and object of the Association is, however, the same there as elsewhere. All men, high or low, rich or poor, are welcome, and the best interests of all served as far as possible.

One does not have to go to a church on Sunday night in New York in summer to attend service. Religious services are conducted in many of the public squares and on many of the principle street corners.

The churches, missions and other religious organizations are doing a great work, and no doubt reaching thousands, and yet I am constrained to believe that there are many children in the crowded tenement sections who have never been inside or a Protestant church.

A stay, even of a few days, in New York is not complete without a visit to China town. Here one sees oriental life almost as truly as he would see it in China proper, Chinese stores and shops with Chinese wares for sale, opium dens, Shop Suey restaurants, Joss houses, and all that goes to make eastern life real. "Slumming parties" are conducted from the up-town sections every night by the automobile sight-seeing companies. These are under the direction of competent guides who charge one dollar per person for the round trip. It is not quite safe for a stranger to go through Chinatown alone at night. One of the most interesting places in this section is the Midnight Mission in Doyer St. Here services begin each night at 12 o'clock and the motly crowd that makes up the congregation is a most interesting study. I saw more than a half dozen drunken women and twice as many men in the same condition, many of whom slept throughout the service. One man was busy in the aisles keeping those who were awake from talking and those who were asleep from snoring too loud. The Bowery Mission on the Bowery, where it was my privilege to conduct services on a previous visit has a time-honored history. "Mother Bird" (Mrs. Sarah J. Bird) is the guardian angel whose sweet Christian spirit and whose money as well has helped to bring back to a life of usefulness many a down-and-out. The

Jerry McAuley Mission in Water St. is another institution whose history is most remarkable. These missions, with the Salvation Army, have done a work that all the churches in New York combined probably never would have done.

S. M. Smith.

(To be continued.)

—Cuba's national lottery is a great sin, and like all sins it is proving to be a big blunder. The government is ceasing to derive from it the expected revenue, because it is so impoverishing the people that they are not able to purchase the lottery tickets.

There has been a craze for the alluring sport. Now, although the price of fractional tickets is as low as twenty-five cents, and though even the beggars are selling the tickets in the streets, it is found impossible to get rid of them.

Children are kept from school because their parents have wasted in the lottery the money that should have been used to clothe them. Other children are starving because the money for food has gone in the national gambling. As soon as the lottery was introduced the number of tenants ejected for failure to pay rent increased, until now it has risen to formidable proportions.

And now at every drawing more and more tickets are left unsold, and the enterprise is less and less profitable to the government. It would not be profitable to Cuba under any circumstances, though it brought an enormous surplus into her treasury.—C. E. World.

—It is believed that surgeons of the United States Public Health and Marine Service have discovered a scientific method of curing the leprosy.

—The Free Baptists in general conference at Ocean Park, Maine, recently, approved the plan for union with the Northern Baptists. In the letter to their constituency justifying their conduct the General Conference writes: "Baptists of the North are no longer Calvinists or close communionists."

—There entered the United States last year more than one million immigrants,—1,041,570. Italy sent us more of these than any other country,—223,453; and Poland came next, with 128,348. Only 1,770 Chinese came to us, and only 2,789 Japanese; so that the alarmists may cease talking about "the yellow peril." During the year no fewer than 24,270 would-be immigrants were shut out of the country and sent back home as being paupers, afflicted with loathsome diseases, idiots, insane, or otherwise likely to become burdens upon the community.—Ex.

THE CHRISTIAN SUN.

Founded 1844 by Elder Daniel W. Kerr.
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J. O. Atkinson, Editor and Publisher.

Important Notice.—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

TAKING AWAY THE KINGDOM.

Therefore I say unto you, The Kingdom of God shall be taken from you.—Matt. 21:43. (Golden Text, Sunday, Sept. 4.)

No one can get the feeling and the force of this golden text who does not bear in mind its setting. Jesus, the speaker, was now in the last day of His public ministry. That day marked a most trying, and a very desperate, effort to persuade and convince the Jews that He Himself was the Messiah of God, and that theirs was the opportunity to receive Him as such. But pointed parable and persuasive power were alike of no avail. If preachers wish an example of coming to the point, and being very plain, when erring individuals will not hear and heed the Word they have it here. The Scribes and Pharisees evermore knew whom the Master was talking to and about on this final day of His public ministry.

And more than this. When they would not hear, the Master tells them of that which is to come. It was no threat. It was no attempt to drive, force, or compel. It was a supreme effort to convince, persuade and to warn. "The Kingdom of God shall be taken from you." We imagine those words went into some hearts that fairly burned. We wonder if some of them did not "get up and go out." You have seen people leave the house of preaching and prayer when a central shot went home like that.

It was another way of saying that opportunities for turning, for facing about, for repenting even will not last forever. And the Speaker was right. Jesus warned, but they scorned Him and would not hear. Jesus was speak-

ing in Jerusalem, the sacred and holy city, and to the Jews there who would not receive Him. "The Kingdom of God shall be taken from you." In less than seventy years from that time the fair city, after the most terrible siege on record, and one of the most horrible ever witnessed, was destroyed by Roman arms under the emperor Titus, and the Temple in all its beauty and splendor was laid in ruins. The Jews have been dispersed over the earth, a wandernig and a homeless nation, ever since.

By the preaching and teaching of His Word, God offers His Kingdom to as many as will receive. He offers; He does not force, or compel. He persuades, He invites, He warns. But the rejected opportunity does not linger and last forever.

Rev. Sam Jones felt one night, while preaching, to say that some in his audience would never receive warning again; that a last opportunity was being then and there offered. One young man who did not believe in such silly sentiment left in sin and in disgust. Crossing the railroad on his way home, with the preacher's words ringing in his ears, a train struck him—and his soul was ushered into eternity—unprepared. The last, and the lost opportunity.

THE CHURCH COLLEGE.

It becomes the members of the Christian Church in the South to patronize and support Elon College. It is the most normal, natural, and fitting thing to do. For members of the Christian Church, if Christian character, church loyalty and loving esteem for father's and mother's church are to count, as well as culture, educational training and scholarship, Elon College is without a rival. It is alone, and offers more than any other institution can offer in this regard. And this is written with full regard to all other schools, colleges and institutions.

It must be born in mind that the Christians of the Southern Convention built and undertake to maintain this institution. Here our educational pride, achievements, ambitions, efforts and traditions are centered. This is the climax of our endeavor, and the product of our prayers, plans and pursuits thus far. It looks like a contradiction or confusion of ideas to say that here is a church worthy of my devotion and loyalty and membership, but that same church has an institution for the training of boys and girls, men and women, for all that is best, highest, and noblest in the church, which institution I cannot afford to patronize.

We sometimes get a notion that our college belongs to the President, or the Faculty, or the Board of Trustees. Nothing is further of the mark. The College belongs to the church and is a creation and a child of the church. These officials are officers or agents whom we have chosen to manage, in the best possible manner, an institution which we have created for the training and education of our own.

If Elon College were not equal in scholarship, character, equipment, to other institutions of higher education, the matter would be different. But the college offers the best in these particulars, and then has the advantage for members of the Christian Church of being their own, maintaining, developing and inculcating the principles, ideals and traditions that the Christians are endeavoring to get established in the world. There is nothing that influences one's after life like the institution in which one was educated, and no father or mother with sons or daughters to educate can afford to consider the matter lightly. You do not wish to establish the idea in your child's mind that your church has failed in the matter of making and maintaining a college. For if that idea is established then the other idea easily follows, that your church has not only failed in its highest undertaking, and greatest, but has therefore failed, or may easily fail, in all. It is a pity to lodge the idea of your own church's failure in the mind and heart of your daughter and keep it lodged there a life time.

But above all this, and beyond all this, there is more to be gained in college than what is taught or learned from text-books. Character is to be built up, habits of life formed, traditions inculcated, principles of morality and of religion instilled. In choosing a college these are worthy of deepest and soberest consideration. Who are better prepared for these things than those whom your own church has chosen for the work?

It becomes the members of the Christian Church in the South, is the most normal, proper and fitting thing for them to do, to send their sons and daughters to Elon College. Would it not be well for them to consider long and well and carefully before turning their backs upon Elon, and giving their influence, their support, their patronage against, rather than for, their own college? The influence is for life, and counts in character. It is therefore worth considering. Our ideas may be confused in this matter, but we write

from a sincere heart and an honest purpose.

SAVING THE CHURCH MEMBER.

I heard a preacher say he believed in stringing his fish as fast as he caught them, hence he opened the doors of the church for receiving members at the close of every service, especially during a revival. This is not bad, but the thought occurred that fish may spoil, even on the string. There is something in properly salting down and packing away fish, to carry out my speaker's figure, as well as in stringing them. Catching and stringing fish is by no means all of the process, not even the most trying and difficult.

The same is true of bringing men and women, boys and girls into the church. How many preachers take the pains and the care to explain to new members the rules and teaching of the church receiving them? How many emphasize the vows which the new member is taking? How many insist upon The Bible as the only and sufficient rule of faith and practice, and as the Book which contains the whole "creed" of our church? How many put into the hands of the new member a copy of the church paper and insist on his reading it and learning of what the church is doing and is trying to do? How many seek for something for the new member to do, and try to get him, in some wise, to doing it?

Yes, there is a great deal to do besides stringing the fish. They may spoil on the string.

THE WORLD MISSIONARY MOVEMENT.

Since his trip around the world, a few brief years since, Col. William Jennings Bryan, like ex-Vice-President Fairbanks, has taken the deepest interest in the subject of Missions. Both of these noted men lost no opportunity when abroad of visiting missions and learning all they could about what missionaries were, or were not doing. So, the Presbyterian Church, of which he is a member, sent Col. Bryan as a delegate to the World Missionary Conference recently at Edinburgh, Scotland. Mr. Bryan was much impressed with this great gathering, and with the spirit of cooperation and church unity which so largely prevailed. In a recent article in The Outlook Col. Bryan speaks of this spirit in these words:

"Every reference to the subject was applauded. The missionaries in the field soon learn that they must rely upon the fundamental truths of Christianity

for converting power, and they gladly welcome the cooperation of those who are separated from them only by differences in creed or in church organization. The inevitable result is a gradual subsidence of church distinctions and a gradual elevation of the essentials. It will not be surprising if the foreign missionary cause proves to be the most potent of all the influences working for the reconciling of denominational antagonisms. It was interesting to see the increasing cordiality which marked the cooperation of the representatives of the different church organizations. When the churches at home fully realize the breadth of the missionary opportunity and the depth of the obligation to carry the gospel to every creature, they will feel that time and energy are too precious to be wasted in quarrels among themselves. Thus will work abroad react upon the workers at home.

In like manner the consideration of the Church's message to non-Christian countries tends to bring the churches into closer fellowship. The missionaries recognize the need of a definition of Christianity which will serve as a common denominator for all the churches—one that will convey to the mind of the non-Christian the essence of our faith; and this demand is arousing inquiry among those at home who are most alive to the importance of missionary work."

Col. Bryan further believes that the churches should undertake far more in foreign missions than they now attempt. He believes they are amply able, and that the present expenditure of \$10,000,000 is quite a poor showing indeed in comparison from freezing, so the Church annually for that which satisfies not—even for that which is actually hurtful.

Col. Bryan concludes his report of the Conference with these splendid sentiments:

"There is need to combat the doctrine that life is to be measured by material prosperity and that only a selfish ambition can urge one on to large achievements. The missionary cause furnishes an answer. Here is a field in which the highest ability, the greatest energy, and the loftiest purpose can find full and satisfying employment.

As, according to the nursery tale, the traveler in the Alps saved his own life by the labor employed in keeping his comparison with the vast amount spent at home will find new strength and vigor in the effort it puts forth to carry Christianity to the uttermost parts of the earth—it is the scattering which increases.

In recapitulation, it may be said that

the two great lessons taught by the Conference are: first, that the non-Christian world needs Christ and His conception of life; and, second, that the Christian world needs the stimulating enthusiasm which flows back from the mission field to strengthen faith, purify life, quicken the spirit of brotherhood, and purge governments of their inconsistencies."

A Friend of Humanity.—Some are saying that Florence Nightingale was truly, as she was often called, "The Soldier's Friend." She was more than that; she was the friend of humanity. For it must be borne in mind that it was she who nursed the sick and wounded in the Crimean war so fondly, so tenderly and so well, that the world began to think of "trained nursing" as a thing worth while. Now our hospitals are filled with trained nurses and any home can secure one when there is need. But as Hon. Joseph H. Choate said at a meeting last May in honor of Florence Nightingale, "It will seem incredible to most people that fifty years ago, and less, we were still in the primitive stage of the development of the art of medicine, when any corner loafer was deemed good enough to be a male nurse, and any strong woman, no matter how brutal or ignorant, was deemed fit to take care of the sick. Today the number of graduate nurses in the United States alone is in the neighborhood of seventy-five thousand."

And the woman, one of the noblest our time has known, who really began trained nursing, who made a fine art of this service of mercy, who honored and dignified it to a position of dignity, prestige and influence, and really made it a profession which now attracts many of the very best and noblest of young women, this woman has just died at her quiet home in England in her ninety-first year. Florence Nightingale was born May 12, 1820, and died August 13, 1910. When the Crimean war was in progress and thousands of troops were dying in the East in hospitals, it dawned upon England for the first time that trained, skilled and tender hands were needed more than hospitals, wards and beds even. A call was made for a woman to undertake the stupendous task of nursing and caring for the soldiers who were dying by the hundreds. In less than a week Florence Nightingale, with twenty-eight nurses, was on her way to the scene of action and of honor. She was soon known to the world as the "Angel of the Crimea." There has not been a war since, nor a scene of extensive human suffering, where her hand

(Concluded on page eleven).

THE CHRISTIAN ORPHANAGE DEPARTMENT.

CHILDREN'S PAGE.

The Band of Cousins.

Jas. L. Foster, Supt., Elon College.
J. O. Atkinson, Chr. Board of Trustees,
Elon College, N. C.
O. L. Barnes, Treas., Elon College, N. C.

He that hath pity upon the poor
lendeth unto the Lord; and that which
he hath given will he pay him again.—
Prov. 19: 17.

Amount brought forward\$1,544.22

Dues:

Helen Foster\$.20
T. Clifford Foster10
Jessie Penny10
Pauline Penny10

Special Offering:

Big Oak Church, N. C.:

A Friend15
Evander Cole10
W. W. Nall05
Ellen Nall10
Sarah Freeman05
Sarah Nall10
G. F. Nall05
Catherine Nall10
Enoch Chrisco20
R. B. Bailey10
W. A. Monroe25
W. F. Bailey25
Amt. 32nd week— 2.00

Total\$1,546.22

My Dear Children:—

A poor report we have this week, but surely every one will come to our aid next week and give us something to cheer the eyes and heart too.

We wish all the cousins could have been here last Saturday night, when twelve of our girls gave a "tacky" party. Guess you would have enjoyed the fun, for they were sights to see. Annie Knott got the prize for the big girls and Mary Lou Mitchell for the little girls. The prizes were cakes, and of course, not to be selfish, were enjoyed by others also.

Be sure to give us letters by the wholesale next week.

Cordially,

Uncle Jim.

Raleigh, N. C., Aug. 20, 1910.

Dear Uncle Jim:—

Enclosed please find twenty cents, our dues for July and August. Love to you and all the cousins.

Your nieces,

Jessie and Pauline Penny.

All right, little girls, we are always glad to get your faithful letters and

place to your credit the money you send.

Crewe, Va., Aug. 18, 1910.

Dear Uncle Jim:—

Here I come late again, but I have been real sick and mother had to carry me to Norfolk to have me treated. But I am all right now. Can eat peaches and water melons all the time and never get tired of fried chicken. I enclose mine and brother's dues for July and August. Hope you and all the cousins are well.

Your fond little niece,

Helen S. Foster,

T. Clifford Foster.

Sorry to learn of your illness, but now how you are blessed to be well and strong again.

Our China Anniversary.

On Wednesday, September 3, 1890, Uncle Jim and Aunt Myrtle were married, and Saturday, September 3rd, of this week they are going to celebrate their "China Wedding." And this is the way they wish to do it:

We want as many of our friends as can, to call from 4 to 6 o'clock P. M., bringing with them some gift for our Orphanage table in the way of enamel ware. Plates, cups, and saucers, pitchers, dishes, bowls, ladles, etc., will be gratefully received. Our Orphanage doors will be wide open for reception of friends and gifts for the Orphanage at that time. All who come will be welcome!

If you cannot come send your gift by mail or express, as we shall be pleased to be remembered, and will gratefully remember all who think with us on this happy occasion, of our beloved Orphanage.

Sincerely,

Uncle Jim and Aunt Myrtle.

THE ONE WHO FOLLOWS.

One day an old umbrella mender brought his skeleton frames and tinkering tools into the alley at the back of my office. As he sat on a box in the sun mending the broken and torn umbrellas, I noticed that he seemed to take unusual pains, testing the cloth, carefully measuring and strongly sewing the covers. Being always interested in anyone who does a piece of work well, I went out to talk with him a few minutes.

"You seem extra careful," I remarked.

"Yes," he said, working without looking up; "I try to do good work."

"Your customers would not know the difference until you were gone," I suggested.

"No; I suppose not."

FREEMAN DRUG CO.,

Dealers in

DRUGS, MEDICINES, PATENT MEDICINES,

and Druggist sundries, Perfumery, all popular odors, Toilet and fancy articles, Combs, Brushes, etc.

Prescriptions Carefully Compounded.

Burlington, N. C.

When in Burlington call at

T. H. STROUD'S

Store for DRUGS, SOFT DRINKS, and anything desired in drugs and Toilet Articles.

FOR FEVERISHNESS AND ACHING
Whether from Malarious conditions, Colds or overheating, try Hicks' CAPUDINE. It reduces the fever and relieves the aching. It's Liquid—10, 25 and 50 cents at Drug Stores

"Do you ever expect to come back?"

"No."

"Then why are you so particular?"

"So it will be easier for the next fellow who comes along," he answered simply. "If I put on shoddy cloth or do bad work, they will find it out in a few weeks, and the next mender that comes along will get the cold shoulder or the bulldog—see?"

Yes, I saw; and I wished that every worker in every trade and profession had as generous a conception of his duty to his calling as this itinerant umbrella mender.—Golden Rule.

THE OPENING OF ELON COLLEGE SEPTEMBER 7th.

The summer has been a strenuous one for the Faculty and friends of the College. We have labored zealously and earnestly and have been beautifully aided and supported by the students, Alumni, ministry and laity. The results we cannot with certainty foretell, but the outlook is encouraging and the prospect hopeful. These are critical days. Words from our friends now will count wonderfully when the totals are cast. Together, friends all; let us do our full best for the largest opening and the best year in our institution's history.

The following directions are herewith printed from the Opening Number of the College Bulletin:

What to Bring.

All students should bring pillow and pillow-cases, sheets, quilts, blankets, counterpanes for half a bed. They should bring towels, napkins, and toilet soap. Everything else is furnished.

How to Come.

Students from Eastern Virginia will leave on the morning S. A. L. train to

Henderson. There they will change cars, off one train on to another, for Durham, Union station, where after about 40 minutes waiting they will board the Southern west-bound train for the College, arriving at 6:36 P. M., Tuesday, Sept. 6. They should buy their tickets straight through and have their baggage checked through. Through tickets will be on sale at Norfolk, Portsmouth, Suffolk, and Franklin. The train passes Suffolk at 9:16 A. M. Those desiring may come over the A. C. L. via Rocky Mount and Selma, arriving at 6:36 P. M.

Students from Eastern Carolina, South Carolina, and other Southern States will arrive here at 11:26 A. M. or 6:36 P. M. They will come at 5:14 A. M., but should send notice ahead if they intend so to come, that they may be met at the station.

Students from Western Carolina, the Virginia Valley, West iVirginia, and other Northern and Western States will arrive at the College at 10:12 A. M. and 3:48 P. M. They may arrive at 1:25 A. M., but should send notice ahead if they intend so to come, that they may be met at the station.

Students will be met at the incoming trains by members of the Faculty, representatives of the Senior Class, and committees from the Y. M. C. A., Y. W. C. A., and Christian Endeavor Society.

What to do after You Arrive.

Give your baggage check to the Faculty officer asking for it, with your name written on the back of it. This will insure quick and safe delivery of baggage.

Go to your room and get installed. Get acquainted. You will have a hard time not to get acquainted here. Have a jolly, good time with your fellow-students till Wednesday morning, Sept. 7.

At eight o'clock on the morning of Sept. 7, go to the Chapel Exercises in the College Auditorium.

Immediately after the Chapel Exercises, go to the President's private office for registration, bringing your six dollars with you.

Call for the application blank which you sent the Dean. Present it to the Bursar. Get your registration card. Then follow the old student who is conducting you to the various Professors' rooms to have your work put on your card.

They go to the library and buy your books. Then go to work.

For catalogue or other information, address W. A. Harper, Dean, Elon College, N. C.

WANTED—500 NEW SUBSCRIBERS

By September 1st, 1910.

Our Special Offer.—That this may be easily and speedily accomplished and The Sun placed in 500 homes where it is not now going, and in order that we may be in a position to increase the size and otherwise improve the appearance of the paper, we are offering THE SUN to new subscribers for the remainder of the year 1910 for only 50 Cents.

How many friends of THE SUN will help us increase its circulation, and thus enable us to give the denomination a larger and better Church Organ?

(Begun no page nine).

and influence and counsel have not been felt. She was the most beloved person in England. The English people presented her with a purse of a quarter of a million dollars, King Edward the Order of Merit and the freedom of the City of London, honors never before conferred upon any woman and upon but few men.

And now her body would repose in Westminster Abbey, but her expressed desire forbids it, and she sleeps in a quiet country churchyard. She was honored because of the inestimable service she rendered to humanity. And again is our Savior's declaration illustrated: "Whosoever of you would be the chiefest, shall be the servant of all."

UNUSED SPICES

It was the morning of an Easter Sabbath, and she lay on her bed in the Deaconess Hospital—a minister's wife, of middle age, stricken with an incurable disease. Even if she rallied from this attack, she was told that her days of active work were over; she must henceforth go very softly and carefully, and be content to wait God's will rather than do it. She had been an active worker, with general good health, and had never been used to sparing herself either in family or church work. Her children found her at all times ready to share their joy, help in their perplexities, or work for their comfort. Her husband was satisfied with the wife he had chosen, and the people of the parishes under his care always seemed pleased to welcome her to their homes, many confiding to her their cares and worries, feeling sure of sympathy.

She was not naturally patient—she had an extremely nervous temperament. To be in action was her delight. She was willing to minister, but not greatly desirous of being ministered unto. In fact, she was now being tried where she was weakest.

Laid aside, and life henceforth to be a dependence and a care! As she lay there and thought of a future, whether long or short, of inactivity and depend-

ence, she felt sore in need of the comfort she had so often tried to administer to others. Then it was that God himself came to soothe and help in the very early morning, by reminding her of the unused spices. Mary Magdalene and the other women had prepared sweet spices with which they had thought to embalm the body of the Master they loved. Dead they believed Him to be, and lying in Joseph's tomb, to which place they came, bringing their spices in the early dawn of that first Easter day. The spices were ready—love had prepared them—but, "He is risen as he said!" greeted their astonished ears, and the spices were not needed.

Were they wasted? Were they unheeded? Was their preparation all in vain? No, surely! They had joy and satisfaction in getting them ready. They were making manifest their love, and the act was surely acceptable as was that which showed itself in the spilled spikenard not long before.

The sick one was comforted. The Master knew. Her spices—her acts—were ready; her heart was willing; she would still show her love by deeds, if so permitted; but if the spices must be unused, she would be willing to have it so, and would wait the will, if she could no longer do it, content if He should be glorified.

She knew there were many struggles ahead, many times when the enemy would "come in as a flood;" but she knew that Peter was not the only one whom Jesus meant when he said: "I have prayed for thee, that thy faith fail not," and this gave courage.

There were many other lessons taught and learned by the unused spices; and many who work, as well as those who wait, may find still other help. Only let us be sure our spices are ready, even though the Master may not need them in just the way we have hoped and planned.—Zion's Herald.

—Hoke Smith of Georgia defeated Governor Brown of that state at the primaries last Tuesday as the Democratic nominee for Governor.

YOUNG PEOPLE'S DEPARTMENT.

Exponent of the Young People's Convention.

Christian Church, South.

Watchword; A Christian Endeavor Society in Every Church; Teacher-Training and Organized Classes in Every Sunday School

W. A. HARPER, Editor and Field Secretary, Elon College, N. C.

[All notes and contributions for this department should be sent to W. A. Harper, Elon College, N. C. All items under this Department not signed are by its Editor and Field Secretary.]

THE PREPARED TEACHER. NO. 6.

The Result of it All.

The result of it all will be a competent, properly trained class, and what more can the teacher desire than this? It will mean a class that will increase in numbers and influence, and the beauty of it is that those who join this class will become permanently interested in their work and permanent additions to the Sunday school. It will mean a class that will know its lessons; that will have clear, definite, concise notions of the Scriptures and of the religious life. It will mean a class that will confess Christ and whose members individually will live consistent Christian lives. Thus the power of the prepared teacher will be found harmoniously developing the three great ideals obtaining in the Sunday school world! increase in numbers, religious instruction, and salvation from sin. And is this not reward enough? Is it not worth while to prepare ourselves thoroughly that we may exert such a trinity of powers as these, the power of the prepared teacher?

GETTING READY TO MOVE.

The other day I met an old man, using a crutch and a cane, not far from the transition stage. He had held a place of trust and been despoiled in it by his trusted subordinates. I began to console him. The following was his reply (and also gentle rebuke):

"The owner of the tenement which I have occupied for many years has given notice that he will furnish but little or nothing more for repairs. I am advised to be ready to move.

"At first this was not a very welcome notice. The surroundings here are in many respects very pleasant, and were it not for the evidence of decay, I should consider the old house good enough. But even a light wind causes it to tremble and totter, and all the braces are not sufficient to make it secure. So I am getting ready to move.

"It is strange how quickly one's interest is transferred to the prospective home. I have been consulting maps of the new country and reading descrip-

tions of its inhabitants. One who visited it has returned, and from him I learn that it is beautiful beyond description; language breaks down in attempting to tell of what he heard while there. He says that in order to make an investment there, he has suffered the loss of all things that he owned here, and even rejoices in what others would call making a sacrifice.

"Another, whose love to me has been proven by the greatest possible test, is now there. She has sent me several clusters of the most delicious fruits. After tasting them, all food here seems insipid.

"Two or three times I have been down by the border of the river that forms the boundary, and have wished myself among the company of those who were singing praises to the King on the other side.

"Many of my friends have moved there. Before leaving they spoke of my coming later. I have seen the smile upon their faces as they passed out of my sight.

"Often I am asked to make some new investments here, but my answer in every case is, 'I am getting ready to move.'"

C. E. TOPIC FOR SEPTEMBER 4—A FEW SUGGESTIONS.

The Savior of Men.—John 3:5-21.

Monthly Consecration Meeting.

The Scripture.—Break the passage into four parts and have four to recite each a part as follows: Verses 5-13; 14-15; 16-17; 18-21.

The Leader.—Let the comment be by the leader, who should so gauge his remarks that his personal testimony to the saving power of Christ will be the logical and fitting close. It would be glorious for a voluntary testimony meeting to follow his remarks, concluding with the opportunity to all to stand if they had experienced this joy of Christ's salvation.

Written Work.—An essay or two on such subjects as "The Life and Character of Nicodemus," "The titles given Jesus in the Scriptures," "Christ's Method as a Soul-Saver, as revealed in the Scriptures."

Scripture Verses.—Voluntarily to be given, with brief comment or explanation:—

In thee shall all be blessed - Gen. 12:3
Blessed be he that cometh, Psa. 118:226

A Sure Foundation - - - - Isa. 28:16
A Great Rock - - - - - Isa. 32:2
With His stripes we are healed, Isa. 53:5
Beauty for ashes - - - - - Isa. 61:3
He shall save - - - - - Matt. 1:21
Sent unto the lost sheep - - Matt. 15:24
Save that which was lost - Matt. 18:11
A Savior, Christ the Lord - Luke 2:11
A light to lighten - - - - Luke 2:32
Shall never thirst - - - - John 4:14
The Savior of the World - - John 4:42
Life in Himself - - - - - John 5:26
Bread from Heaven - - - - John 6:32
Giveth Life - - - - - John 6:33
Light of the world - - - - John 8:12
Door of the sheep - - - - John 10:7
Good Shepherd - - - - - John 10:11
Give unto them eternal life - John 10:28
Way, Truth, Life - - - - John 14:6
Both Lord and Christ - - - Acts 2:36
Neither is there salvation in any other,
Acts 4:12
The gift of God - - - - - Rom. 6:23
Other foundation can no man lay
1 Cor. 3:11

Question Spurs.—To be answered voluntarily:—

What do we mean by Savior?
From what does He save us?
From what has He saved me? (To several.)

How can we hinder his work as Savior?

Why does He save us?
What does He expect of us after we are saved?

How can we be lost?
How do we know we are saved?
What is the value of this knowledge?
What can we do towards our own salvation?

What is Christ's part in our salvation?
How can we help others to be saved?
Give a Bible instance of how Christ saves? (To several.)

How may the Savior be found?
What is the joy of His salvation?
Why should I be a soul-saver?

For Next Week:—Proud—Of What?
M., Sept. 5.—Pride of Possessions, Dent. 8:13-17.

T., Sept. 6.—Pride of attainment, Prov. 27:2; Isa. 2:11, 12; Rom. 1:22.

W., Sept. 7.—Pride of morality, Prov. 30:12; Luke 18:11-14.

T., Sept. 8.—Truth kills pride, 2 Cor. 10:1-7.

F., Sept. 9.—What is man? Ps. 8:3, 4; 1 Cor. 4:6, 7.

S., Sept. 10.—The danger of pride, 2 Cor. 12:7-10.

Sun., Sept. 11, Topic—Proud—Of what?
Jer. 9:23-34; 1 Cor. 1: 18-31; Rom.
12:3.

Suggested Program.

1. Chain of prayer.
2. Song service.
3. Scripture.
4. Prayer.
5. Leader's remarks.
6. Testimony meeting, as suggested above.
7. Special music.
8. Written work.
9. Voluntary participation. Question Spurs voluntarily answered. Scripture verses voluntarily given with brief comment. All interspersed with song and brief prayers.
10. Pastor's five minutes.
11. Song. Offering. Lord's Prayer in concert.

WHO CAN GO TO COLLEGE?

You. Everybody, if he only wants it. That is the trouble. When young people say to me, "I am so anxious for an education, but I just haven't the money," I know they are not in earnest over the matter. They certainly do not want it as badly as that boy who became a general servant in the president's home to become educated and then became a College president himself. They certainly do not wish it as earnestly as did that factory hand who chopped wood worked gardens, and did all manner of chores to achieve his life's ambition, a College diploma, by which he has been able in a score of years to amass a respectable fortune. They certainly are not as dedicated to the idea as was Grover Cleveland who became dust boy in a lawyer's office in order to get the legal training that made him head of a great nation. No; they are not so anxiously concerned, agonized over the matter as these, like whom thousands of others could be mentioned, for there is nothing to keep the ambitious, determined youth from a college education, if he really and truly craves it. Every child may not become president of the United States. That was a false slogan of a small tribe of politicians and did for a less critical and observant populace. The true test of our democracy is not in the chance open to every citizen to become president, (for half our citizens would be disqualified by gender by this false test), but in the opportunity in the reach of every one to acquire the highest intellectual, mental, moral, and spiritual training. This opportunity is mine; it is yours. The door is open. Will **you** enter in? It rests with **you**, not with me. **You** can if **you** will. Write

to the Dean for detailed suggestions as to how **you** can do it at Elon.

W. A. Harper.

WHERE IS THE BEST PLACE TO GET YOUR EDUCATION.

We think at Elon, of course. We wish you did, too; but if you don't, we hope you will get it at a small college. This is the day of large things. Bigness is the ideal of modern life. This may be necessary in the business sphere—an unconditional requirement of our complicated social and industrial life. But to conclude that it is also necessary in education is to do violence to fundamental principles and ignore the plain verdict of history. If education were simply a thing of the head, you could get it at the great university in its college department as well as in the small college; but since it is an affair of the heart and the character as well as of the brain, it can be had nowhere so ideally as in the small college. Why? Character grows, the heart unfolds and expands, not in the presence of great thinking, but of great living. The vital personal touch of the teacher moulds and fashions the character, as nothing else can. The lack of this is the weakness of the large college, in which the professors do not even know the names of the pupils. They call their names on class from a record book prepared at the office and require them to stand up when called upon that they may know they are present to recite. Pitiable, isn't it? Yet this divorcement of pupil and teacher is the universal fact in every such institution. The professors in such institutions are engrossed in research. Their chief concern is with abstract truth. When they have developed their pupils' heads, they have done their full duty. We let the preacher look after the students' morals and the policeman their conduct, said one of them once, when asked what he did in his institution for character-training, "we are concerned with higher things, with truth." Thoughtful parents have not so decided and are not willing to trust their sons and daughters in such institutions in the formative period of their life, at the time when the influence of the teacher's personal touch and individual care is the potent factor in character building.

But not only does the large College fall down in not giving nutriment for Character-growth, but it also comes short in the very aim of its existence, intellectual preeminence. It is a matter of common remark that the great teachers in the large Colleges are themselves graduates of small Colleges. Why this

paradox? It is because for the first two years of the College Course in these institutions the teaching is not done by the professors at all, but by members of the upper classes or instructors pursuing their graduate work and engrossed in it, who in this way are earning their way. Not only does the large College then fall short in character-building, but it is inferior in its intellectual thoroughness to the small College, where the regular professors teach the Freshmen and Sophomores as well as the Juniors and Seniors. For these reasons the small College, proud that it holds the key to the intellectual situation, and sure of its ability to retain its place of leadership educationally, has come to stay. It would be a sad day in the world's history, were the small College to cease to exert its saving influence on American life and character. Elon is such a College and hopes ever to remain so.

W. A. Harper.

THE RIPER LIFE.

As year by year we grow older, from childhood into youth, from youth into manhood, then on into middle age, we find the other, spiritual world growing ever larger. The circle of human forms that live around us lessens in number, but the memories that constitute this other world fasten themselves upon us and cling with an undying hold. By every lasting separation, with every new and final good-by., we are just so much more enriched within ourselves. Ours is no longer merely what we see around us; it consists not only of the friends we meet, whose hands we shake, whose voices we hear, whose homes we share; for there is ever growing this other and larger share within. Nature on the outside does not change. The sunlight continues the same, the sky is as blue overhead, the grass may be just as green, or the snow just as white and pure; and yet for us it is not the same. When we were young we lived in this blue sky and sunlight and snowfall and rain-drop; it was all the life we had. Now, as we grow and ripen, we have so much more life within, so many other lives are added to our own that nature and its beauties fall into the background, and the world for us seems to be above everything else, a world of souls. It is like an invisible host of feelings and memories that are to us for a possession everlasting.—Walter L. Sheldon.

—It is believed that at least 200 lives were lost in the recent forest fires in Idaho, Mont. and Wash. The property loss in timbers particularly is immense.

MARRIED.**Council-Whitley.**

At Mr. John Powell's, Myrtle, Va., on Tuesday afternoon at 4:30 o'clock, Mr. James Elbert Council of Carrsville, Va., and Miss Estelle Edmund Whitley, of Hampton, Va. May their lives be as beautiful and as happy as was the occasion of their marriage. H. H. B.

DIED.
Harrell.

At Lake View Hospital, Suffolk, Va., Aug. 10th, 1910, Mrs. Ruth Rodger Harrell, the beloved wife of Theodore C. Harrell and devoted daughter of Mr. and Mrs. Park Brinkley, of Liberty Spring Christian Church, aged 31 years, one month and 16 days. She made a profession of religion when quite young and united with Liberty Spring Church and remained there until some time after she was married. She moved her membership to Cypress Chapel with her husband, and was true and faithful to her church. She will be greatly missed in her home, community, and church.

She leaves to mourn their loss, a devoted father and mother, two brothers, Mr. Fairly Brinkley, of Nausemond Co., and Dr. Ocie Brinkley of Savannah, Ga., two sisters, Mrs. Benj. Ashburn, of Richmond, Va., and Mrs. Jesse Harrell, of Norfolk, Va., a devoted husband and one little boy, Curtis Parke, about five years and six months old.

We do not understand why the good Lord should have taken her away from us; but He doeth all things well, and sometime we shall understand. The funeral service was conducted at Cypress Chapel by her pastor, assisted by Rev. I. W. Johnson, and the remains were laid to rest in the church cemetery. The Lord bless and comfort the bereaved ones. H. H. B.

Pegram.

Mrs. Mary Jane Pegram was born Feb. 4th, 1854, died Aug. 26, 1910, aged 56 years, 6 months, 22 days. She was married to H. A. Pegram, May 10th, 1876, and to this union was born 11 children. Two have preceded her to the spirit world and survive her. She professed faith in Christ in July, 1896, and joined Belews' Creek Christian Church, and was a faithful member. She was a kind and loving mother, a faithful wife. During her sickness she expressed herself to her friends and family at different times that she was willing and prepared to die. Funeral and burial services by Rev. Mr. Hendren of the M. E. Church.

J. W. Holt.

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Pruden.

Suffolk, Va., Aug. 15, 1910, Samuel Pruden, the only child of brother and sister Samuel B. Pruden, aged 18 mos. and 23 days. He was a very bright and interesting little boy. The funeral service was conducted at the home by their pastor, assisted by Rev. N. G. Newman, and the remains were carried to Bethlehem and laid to rest in the church cemetery. The Lord bless and comfort the dear parents with the fact that little Clarence is now with Him who said, "Suffer the little ones to come unto me and forbid them not, for of such is the Kingdom of Heaven."

H. H. B.

Bowden.

Near Zuni, Va., Aug. 19th, 1910, Mrs. Virginia Alice Bowden, the beloved wife of Mr. Richard Bowden, aged about 43 years. She died very suddenly, leaving a husband, nine children, father, mother, three sisters, four brothers, two grand children and many friends.

The funeral service was conducted by the writer at her home, and her remains were laid to rest in the family cemetery to await the resurrection morn. The Lord bless and comfort the bereaved ones. She was a member of Tucker Swamp Baptist Church, and was faithful to the end. While dying, she said, "They are coming after me."

H. H. B.

Kea.

Jesse B. Kea was born May 15, 1813, and died Aug. 13, 1910, aged 97 years, 2 months and 28 days. He had been a member of Mill Swamp Baptist church for more than 40 years. He expressed himself to the writer as only waiting for the Master to call him from labor to reward. He was a brave Confederate

soldier and received five wounds during the Civil War. A bullet and a buck shot remained in his body until death. He was married three times. His last wife and three children by his first wife survive him. Funeral services at the home by the writer. R. H. Peel.

Windsor, Va.

Deavers.

Whereas it hath pleased our Heavenly Father in His wise providence to remove from our midst our beloved brother and senior deacon, Isaac Deavers, be it resolved:

1st. That in the death of our aged Brother Deavers Antioch Christian Church loses a loyal and faithful member, and the community loses a kind and obliging friend.

2nd. That we strive to emulate his good qualities, and labor all the more zealously in order, as far as possible, to bridge over the breach made in our ranks by his death.

3d. That we commend the bereaved ones to our Heavenly Father who has the power to take away as well as to give, but never forsakes those who put their trust in Him.

T. H. Showalter,
J. W. Tate,
R. A. Henton,
A. W. Andes.

Beahm.

A. J. Beahm died July 29, 1910, at the age of 61 years, 4 months, and 12 days. Bro. Beahm lived and died in the neighborhood of Whistler's Chapel. During the time I was pastor there he stood faithfully by the church, of which he was a member, and by me. He leaves one brother, three sisters, and four children. His wife preceded him to the grave several years ago. By request of

RALEIGH & SOUTHPORT RY. CO.**Southbound Daily.**

STATIONS	A.M.	P.M.	P.M.
Lv. Raleigh	8:00	1:15	6:35
" Caraleigh	8:10	1:23	6:45
" McCullers	8:35	1:43	7:07
" Willow Springs .	8:52	1:55	7:25
" Varina	9:04	2:05	7:35
" Fuquay Springs .	9:14	2:12	7:45
" Chalybeate	9:35	2:30	8:00
" Kipling	9:40	2:35	8:05
" Cape Fear	9:53	2:46	8:18
" Lillington	10:00	2:53	8:25
" Harnett	10:08	3:01	8:33
" Bunlevel	10:13	3:06	8:38
" Linden	10:23	3:15	8:48
" Lane	10:34	3:25	8:59
" Slocomb	10:39	3:30	9:04
Ar. Fayetteville	11:10	4:00	9:35

Northbound Daily.

	A.M.	P.M.	P.M.
Lv. Fayetteville	8:00	1:00	5:10
" Slocomb	8:28	1:28	5:38
" Lane	8:33	1:32	5:43
" Linden	8:45	1:43	5:54
" Bunlevel	8:55	1:52	6:03
" Harnett	9:01	1:58	6:09
" Lillington	9:11	2:08	6:20
" Cape Fear	9:16	2:13	6:26
" Kipling	9:28	2:24	6:43
" Chalybeate	9:35	2:30	6:49
" Fuquay Springs .	9:50	2:45	7:05
" Varina	10:00	2:52	7:14
" Willow Springs .	10:09	3:02	7:25
" McCullers	10:22	3:15	7:41
" Caraleigh	10:40	3:35	8:06
Ar. Raleigh	10:50	3:45	8:20

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J. J. Lambeth,

Elon College, N. C.

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Leave Goldsboro	6:45 A.M.	\$5.00
Selma	7:33 A.M.	5.00
Raleigh	8:35 A.M.	4.75
Durham	9:50 A.M.	4.75
Mebane	10:48 A.M.	4.75
Burlington	11:18 A.M.	4.75
Gibsonville	11:37 A.M.	4.75
Greensboro	12:30 P.M.	4.50
Oxford		5.00
Chapel Hill		4.75

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Bro. Beahm before his death, and of the family, I conducted the burial services. The funeral was preached at Whistler's Chapel, July 31, and the body laid to rest in the Cedar Grove cemetery about two miles away.

A. W. Andes.

—The University of California has in course of construction fifty-five buildings to cost \$20,000,000.

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